

THE BEAUTEOUS FRAGRANCE OF
THE MASTER OF CREATION

Khushbu e Rasul

SHAYKH AL ISLĀM MUFTĪ FAYḌ AḤMAD AL-UWAYSĪ
(d. 1431)

TRANSLATED BY MUḤAMMAD DANYĀL

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SHAYKH AL-ISLĀM MUFTI FAYD AHMAD AL UWAYSİ

Translation
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Shaykh al-Islam Mufti Faydh Ahmad al-Uwaysi

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PROLOGUE

In the name of Allah, the All-Merciful, the Compassionate

Of the many miracles relating to the blessed body of the Messenger of Allah ﷺ, one is that his blessed form remained constantly fragrant. The Messenger of Allah ﷺ would apply a perfume, yet he was not dependent upon it, his blessed body was of such a fine fragrance that no perfume of this world can compare.



ONE

A Beauteous Fragrance upon the occasion of his birth

Due to the miraculous nature of his blessed form ﷺ even upon his birth a sweet fragrance emanated from his body. Imam Abū Nuaym and Khatib al-Baghdādī, may the mercy of Allāh be upon them, record from the noble mother of the Messenger of Allāh ﷺ, Sayyida Āmina, may Allāh be pleased with her, who states: “I cast a glance unto him and he was like the moon in full splendour, and his fragrance radiated like a poignant musk.”

TWO

A Beauteous Fragrance in the House of Halimah Sa’diyah

The nursing mother of the Messenger of Allāh ﷺ states: “When I brought him ﷺ into my home, there remained not a house from the houses of Banū Sa’d, except we could smell the fragrance of musk emanating from it, and the love of the Messenger of Allāh ﷺ was placed into the hearts of the people. To the extent, that should anyone have been inflicted by a pain in their body they would take his blessed palm ﷺ and place it upon the area where the pain was and it would be cured instantly by the permission of Allāh. Similarly, if an individual’s camel or goat was inflicted they would do the same.”

THREE

Abu Talib & the Beauteous Fragrance of the Messenger of Allah ﷺ

Imām Fakhr al-Dīn al-Rāzī, may Allāh have mercy upon him, writes that Abū Tālib asked his brother Abbās, may Allāh be pleased with him:

“Should I not inform you of what I have seen from him?” Abbās, may Allah be pleased with him, became intrigued and asked Abū Tālib to inform him of what he saw. Abū Tālib began to relate to him how he became so besotted in the love of the Messenger of Allāh ﷺ that he could not bear to separate from him for even a moment of the day. To such an extent, that he would ask the Messenger of Allāh ﷺ to sleep by his side. It was the noble habit of the Messenger of Allāh ﷺ to sleep with the upper part of his blessed body covered. Abū Tālib recalls:

“I ordered him to remove his piece of clothing and sleep by my side. I witnessed the dislike evident in his face, but he wished not to oppose me.” Upon this occasion the Messenger of Allāh ﷺ said: “Oh uncle, turn your face from me, for it befits none to cast their glance upon my body.” Abū Tālib expresses how he was taken aback by the request of the Messenger of Allāh ﷺ but still he turned away. Upon removing the piece of clothing, the Messenger of Allāh ﷺ lay down upon his uncle’s side. Abū Tālib states:

“When he entered my bed I found that there was a piece of cloth separating us [by which I was unable to look at his blessed body]. However, by Allāh! I found his body to be extremely fine and fragrant, as if he had been immersed in musk. I attempted to cast a glance upon his body, but I saw nothing. Many a time I would not find him upon my bed, thus when I would arise to find him he would call “Oh uncle, return!” Upon the passing of the night I would hear such speech from

him that would astound me. We would not invoke the name of Allāh upon food or drink, nor would we praise Him after. Upon eating he would say, “In the name of Allāh The One.” When he had finished eating he would praise Allāh. I never heard him lie or laugh, nor did I ever see any ignorance come from him, nor have I ever seen him idly playing with the other children.”

FOUR

*The testimony of Anas Ibn Mālik to the Beauteous Fragrance of the
Messenger of Allāh ﷺ*

Anas Ibn Mālik, may Allāh be pleased with him, states: “The Messenger of Allāh ﷺ was the most beautiful of people in complexion, and the most beautiful of them in fragrance.” In another narration he is reported to have said: “I have never smelt any musk or perfume more beautiful than the fragrance of the Messenger of Allāh ﷺ.” And In another narration he is reported to have said: “Indeed I have smelt all types of fragrances. Yet, I have not smelt an aroma more beautiful than the fragrance of the Messenger of Allāh ﷺ.”

FIVE

*The testimony of Muādh Ibn Jabal to the Beauteous Fragrance of the
Messenger of Allāh ﷺ*

Muādh Ibn Jabal, may Allah be pleased with him, reports that he was

once upon a journey with the Messenger of Allāh ﷺ when he ﷺ asked him to come into his vicinity. He said: “I came close to him ﷺ and I have never smelt musk or amber more beautiful than the fragrance of the Messenger of Allāh ﷺ.”

SIX

*The testimony of Wāil Ibn Hajr to the Beauteous Fragrance of the
Messenger of Allāh* ﷺ

Wāil Ibn Hajr, may Allah be pleased with him, states: “I shook hands with the Messenger of Allāh ﷺ and my skin met his blessed skin, after which I found such a fragrance in my hand that could not have been of any perfume.”

SEVEN

*The testimony of Jābir Ibn Samura to the Beauteous Fragrance of the
Messenger of Allāh* ﷺ

Jābir Ibn Samura, may Allah be pleased with him, states: “I once prayed the Fajr prayer with the Messenger of Allāh ﷺ. Upon completing the prayer I left al-Masjid al-Nabawī and found that the children of the people of Madīna were awaiting the Messenger of Allāh ﷺ. He passed his blessed hand over their heads and their faces. The Messenger of Allāh ﷺ passed his blessed hand upon my cheek, and I found it to be

-fumer.”

EIGHT

The testimony of Yazīd Ibn Aswad to the Beauteous Fragrance of the Messenger of Allāh ﷺ

Yazīd Ibn Aswad, may Allah be pleased with him, states: “The Messenger of Allāh ﷺ passed his blessed hand over me and it was cooler than snow and more fragrant than the case of a perfumer.”

Imām Ibrāhīm al-Nakhaʿī reports from the companions that the Messenger of Allāh ﷺ was recognisable in the darkness of the night by the beauty of his fragrance.

It has been mentioned in the Prophetic Traditions that the companion who wished to visit the Messenger of Allāh ﷺ, if unable to find him at his home, he would be able to seek him out by his blessed fragrance and there would be no need to inquire from another companion as to the location of the Messenger of Allāh ﷺ. They would follow the trail of his beauteous fragrance which would lead them to their beloved ﷺ. Shaykh Abd al-Haq Muhaddith al-Dehlawī, may the mercy of Allāh be upon him, records from Anas Ibn Mālīk, may Allah be pleased with him, that when the companions would wish to visit the Messenger of Allāh ﷺ but would not find him at his home, they would follow the trail of his distinct fragrance to his location. He further mentions that whenever one would find the beauteous fragrance of the Messenger of Allāh ﷺ in the blessed streets of al-Madīna al-Munawwara, he would know that the Messenger of Allāh ﷺ had passed by that blessed street. Imām al-Khafājī writes: “When he ﷺ wo-

-uld pass by the streets of Madīna, his passing would be recognised by his fragrance.”

NINE

A Companion's Story

One of the companions of the Messenger of Allāh ﷺ states, “I arrived at al-Masjid al-Nabawī with the intention of visiting the Messenger of Allāh ﷺ, however I failed to find him there. So I set out smelling the streets of Madīna following the trail of the fragrance of the Messenger of Allāh ﷺ. However I did not find him ﷺ and left Madīna still smelling the fragrance of the Messenger of Allāh ﷺ. Eventually it led me to Masjid Qūba, however I did not find the Messenger of Allāh ﷺ there. I continued to roam the streets and eventually found the Messenger of Allāh ﷺ. This is the manner in which I was ennobled by his presence ﷺ.”

TEN

The Visitors of al-Mustafā ﷺ

Those fortunate individuals who are granted the opportunity to visit the Messenger of Allāh ﷺ find that his noble resting place remains constantly fragrant.

ELEVEN

Fragrant Graves

Those who recite salutations upon the Messenger of Allāh ﷺ in abundance and who have an affinity with the Prophetic Traditions of the Messenger of Allāh ﷺ, their graves remain constantly fragrant; as is evident from the many resting places of the awliyā and mashāikh. It has been famously reported of Imām Bukhārī and Imām Jazulī's graves being fragrant. In the past generation the grave of Mawlāna Faïdh al-Hasan al-Sahāranpūrī became fragrant after his burial, the reason being that he would spend the entire night of Juma' reciting salutations upon the Messenger of Allāh ﷺ.

TWELVE

An Important Point

Upon the death of Mawlwī Aḥmad 'Alī al-Lāhorī al-Deobandī, those associated with him purchased perfume from the market and sprayed it upon his grave. Later, they enticed people towards his grave by claiming that it was naturally fragrant. One individual who witnessed their actions brought this to the attention of the people, and they too realised that such individuals lie in the midst of this sect.

THIRTEEN

Madīna Munawwara remains fragrant

Today, one of the greatest evidences to substantiate that the Messenger of Allāh ﷺ is alive is that by his blessed body the entirety of Madīna Sharīf still remains fragrant. Hence it is named Taiba, Tayyiba, Tāhir, and Matība. However, this fragrance is only granted to those whose hearts are pure and free from any shadow of polytheism or innovation. Sayyiduna Anas Ibn Mālik, may Allāh be pleased with him, states: “When then Messenger of Allāh ﷺ would pass by a street from the streets of Madīna, the companions would find a fragrant scent and say ,“The Messenger of Allāh has passed by this street.””

Imām Bukhārī records in his ‘al-Ta’rīkh al-Kabir’ from Jābir Ibn ‘Abdullāh, may Allāh be pleased with him: “The Prophet ﷺ did not pass by a street except an individual who would pass by it later knew that he had passed by it by his distinct fragrance.”

Allāma ‘Alī Muhammad al-Bajawī writes: “It would be known that he ﷺ had passed by a street by a fragrant scent, which was specific to him, which remained after him.”

FOURTEEN

A foul question from those of foul minds

Those who consider the Messenger of Allāh ﷺ to be just a man as themselves, comment that due to the excessive use of perfume by the Messenger of Allāh ﷺ his body remained fragrant; it was not an inher-

-ent attribute of his blessed body.

Answer

The beautiful fragrance of the Messenger of Allāh ﷺ was an inherent part of his blessed body as he was not dependent upon the use of perfume. In fact, even when he did not apply perfume his body never ceased to release a fragrant scent. Of the scholars who mentioned this are:

1. Imām Nawawī – He recorded that from the attributes specific to the Messenger of Allāh ﷺ is that his blessed body released a fragrant scent: “This fragrant scent was his attribute, even if he had not applied any perfume.”
2. Imām Ishāq Ibn Rāhuwaya - “This fragrant scent was the fragrance of the Messenger of Allāh ﷺ, and not of any perfume.”
3. Imām Khafājī - “His fragrant scent was natural. Allāh specified him with it as an ennoblement and miracle for him ﷺ.”
4. Shaykh ‘Abd al-Haq Muhaddith al-Dehlawī - “Of those attributes specific to the Messenger of Allāh ﷺ is that without applying perfume his blessed body still released a fragrant scent which no perfume of this world could compare to.”

FIFTEEN

An Objection

The blessed body of the Messenger of Allāh ﷺ became fragrant after the night ascension. Thus, his fragrant scent is not inherent in his being but due to an external factor.

Answer

All of the narrations that have passed us unequivocally prove that the fragrance was inherent in the body of the Messenger of Allāh ﷺ, especially the narrations of Sayyida Āmina, Sayyida Ḥalima, and Abū Tālib ؑ. It is then firmly established that from the time of birth the blessed body of the best of man was fragrant, as is explicitly mentioned by Sayyida Āmina and Sayyida Ḥalima ؑ.

Second Answer

Those who have relied upon the narration of Anas Ibn Mālik ؓ to substantiate this claim have truly misunderstood its context. In actual fact, the correct understanding of the narration is as follows, Ibn Marduwaya reports from Anas Ibn Mālik ؓ: “When the Messenger of Allāh ﷺ was ascended with into the heavens, his fragrance was like the fragrance of a bride and more beautiful.”

Commentary of the Ḥadīth

According to the luminaries of Islam, the intention of Sayyiduna Anas was not to negate the natural fragrance of the Messenger of Allāh ﷺ prior to the night ascension. Rather, he wished to express the increase in the fragrant scent after the Messenger of Allāh's return to this world. It is for this reason that a similitude was struck between the beautiful fragrance of the Messenger of Allāh ﷺ and the fragrance of a bride. The reason being is that perfume is of two kinds: one which is used irrespective of time or place, and one which is used on specific occasions such as weddings. Therefore, Sayyiduna Anas is clearly expressing how upon the Messenger of Allāh's return his fragrance was more astounding than when he ascended in to the heavens.

The remarks of the Ḥadīth Scholars

1. Imām Qastalānī writes: "There is no proof in this to suggest that the inception of the fragrance of his blessed body was upon the night of the ascension, as has been misunderstood. Since the fragrance of a bride is more specific than general fragrances, thus this does not negate the existence of a beautiful fragrance upon his birth."
2. Imām Khafājī writes: "It is accepted that the blessed body of the Messenger of Allāh ﷺ was already fragrant. However, when he reached the loftiest of dominions and the heavens, and he became manifest in the breeze of the Divine; he increased in fragrance. His fragrance was

unlike the perfumes of this world, and it was his own fragrance and a fragrance acquired from the realms of the Divine which never ceased to be with him. He is the most beautiful of the beautiful.”

3. Mullā ‘Alī al-Qārī writes: “Know, he ﷺ remained constantly fragrant.”

SIXTEEN

A Fragrance after passing

This much is agreed upon that after the soul leaves the body the latter no longer possesses any control over itself, nor does it retain any bodily function. However, the Musatafawī body is distinct, not only did it remain fresh but it retained its fragrance as it did before. It is narrated from Mawlā ‘Alī Ibn Abī Tālib, may Allāh be pleased with him, he states: “I performed the ritual wash upon the Prophet ﷺ. I went to see what I would find from the signs of death, but I found nothing and remarked :“You were fragrant in life and after life.”” He continues: “A beauteous fragrance radiated from him, the like of which we had never before perceived.”

It has been noted in a narration that Mawlā ‘Alī states that when he passed his hand over the blessed stomach of the Messenger of Allāh ﷺ: “His stomach exhaled the aroma of musk throughout the entire house.” Mullā ‘Alī al-Qārī mentions that one specific narration notes that when Mawla ‘Alī passed his hand upon the blessed stomach of the Messenger of Allāh ﷺ: “A fragrance was diffused throughout the whole of Madīna.” The mother of the believers Umm Salama, may Allāh be p-

leased with her, states: “I placed my hand upon the blessed chest of the Messenger of Allāh ﷺ the day he left his world. Some time had passed to the extent that I ate and performed the ablution, but the fragrance of musk did not leave my hand.” Imām Aḥmad Razā Khān, may Allāh have mercy upon him, states:

*“How great is the fragrance of thy Lord!
That diffuses from your being!”*

SEVENTEEN

Fragrant Resting Places

It has been narrated from Mawlā ‘Alī, may Allāh be pleased with him, that after the burial of the Messenger of Allāh ﷺ, Fātima, may Allāh be pleased with her, approached the resting place of the Messenger of Allāh ﷺ. He says: “I took a handful of soil from the blessed resting place and placed it upon her eyes and she began to cry and recite:

*For those who have smelt the fragrance of the soil of Aḥmad
There remains not any need for the perfumes of this world*

EIGHTEEN

The living scent of a living Prophet ۞

As it has passed us above, those streets by which the Messenger of Allāh ۞ passed remain fragrant by his blessed scent. What greater proof is there for the life of the Messenger of Allāh ۞, that fourteen hundred years after he left this world the streets of Madīna still remain fragrant and grant joy to those who love him sincerely ۞.

1. ‘Allāma Bāqūt Hamawī writes: “From the specialities of Madīna is that it remains constantly fragrant with a fragrance that is unfound elsewhere.”

2. Shaykh ‘Abd al-Haq Muhaddith al-Dehlawī writes: “Even today the doors and walls of Madīna remain fragrant; a fragrance that brings joy to the people of love.”

NINETEEN

Our creed is that the blessed soil of Madīna is the fragrance of the universe

The blessed soil of Madīna is more fragrant than anything contained within the two abodes. From the scholars who have commented on this are:

1. Imām Ishbīlī – It has been written regarding him that he wrote that

of the specialities of the soil of Madīna is that it releases a fragrance which is unfound elsewhere.

2. Imām ‘Abdullah ‘Attār writes in praise of Madīna:

*The breeze of Madina is assorted by the fragrance of the Messenger of
Allāh ﷺ
Such that no musk, camphor, or sandal can compare.*

3. Imām Ibn Battal writes: “Whoever resides in Madīna finds in its soil and in its doors and walls a sweet fragrance.”

4. Imām Ishbīlī writes: “There is a fragrance in the soil of Madīna the like of which in unlike any other fragrance. Rather, it is something rare amongst many rarities.”

5. Imām Nūr al-Dīn Samhūdī writes: “*Teiyb* means ‘Fragrance’ and this city is named so for its fragrant nature and the sweet fragrance of its breeze.”

6. Imām Muhammad Ibn Yūsuf al-Sālihī writes: “Whoever resides in Madīna finds in its soil and its doors and walls a fragrance that is unfound elsewhere.”

7. Shaykh ‘Abd al-Haq Muhaddith al-Dehlawī writes: “The people of Madīna find such a fragrance in its soil and surroundings that no other perfume can compare.”

TWENTY

A sign of the absence of one's faith

The individual who visits Madīna Tayyibah and does not smell the sweetness of its fragrance should lament and conduct his own funeral, for it is the hypocrites who do not smell the fragrance of this blessed city. Those who claim to have faith but do not smell this fragrance are too from those hypocrites. Anas Ibn Mālīk, may Allāh be pleased with him, narrates that some people from the tribe of Urniyya came to Madīna and fell ill at the breeze of Madīna. The Messenger of Allāh ﷺ ordered that they be given a camel and that they drink of its urine. After drinking the camel urine they recovered from their illness and they killed the shepherd and stole the camel. The Messenger of Allāh ﷺ sent a group of companions after them who caught them. Their hands and feet were severed, they were blindfolded, and they were thrown upon a stony plain. Sayyiduna Anas mentions: "I saw one of them so inflicted by the pangs of thirst that he was licking the stones on the ground and there did he die." The verse of the Qur'a'n was revealed regarding them

The people of the truth deduce from this narration that the air of Madīna is disliked by the hypocrites, for in the narration that was mentioned the individuals were hypocrites. Those people who disliked the air of Madīna became ill and the Messenger of Allāh ﷺ gave them a remedy for their illness. However, we find that when we leave our homes inflicted by an illness when we arrive at Madīna we are cured, and another dimension of tranquillity is opened to us.

Clarification of a mistake

Some contemporary rationalists have made the use of urine and blood for the treatment of illnesses permissible, rationalising it with blessed water and pure blood of the Messenger of Allāh ﷺ. However this is incorrect, as the blessed water and blood of the Messenger of Allāh ﷺ were both clean and pure. Then how can they rationalise by comparing the two?! Those who make the use of urine and blood permissible for treating illnesses by substantiating it with the story of the tribe of Urniyya, are also mistaken as the granting of this remedy was something specific to the Messenger of Allāh ﷺ.

TWENTY ONE

The fragrance of the blessed perspiration of the Messenger of Allāh ﷺ

The blessed perspiration of the Messenger of Allāh ﷺ was sweetly fragrant even though the common man's sweat is odorous. The jurists are in agreement that perspiration is secreted from the skin, therefore that whose skin is *Halāl* its sweat is also *Halāl*, and like wise that which is *Harām* its sweat is also *Harām*. However, due to the blessed body of the Messenger of Allāh ﷺ being fragrant, his blessed perspiration was also fragrant.

The blessed perspiration of the Messenger of Allāh ﷺ was used as perfume by the male and female companions who would collect it in small glass containers. Imām Muslim records from Anas Ibn Mālīk, may Allāh be pleased with him, that the Messenger of Allāh ﷺ would

sometimes sleep in his home after *Zuhr*. One day his mother Umm Sulaym, may Allāh be pleased with her, was out and upon her return it was said to her: “This is the Prophet ﷺ asleep in your home and upon your bed.” She looked and found that indeed the Prophet ﷺ was resting upon her bed and droplets of perspiration were falling from his blessed body. Sayyiduna Anas says: “My mother came with a small glass container and began to collect the droplets of the blessed perspiration.” The Messenger of Allāh ﷺ awoke and said to Umm Sulaym: “What is this that you are doing?” She replied: “This is your blessed perspiration which we use in our perfume and which is sweeter than any fragrance.” In another narration she replies: “We will apply it to our children in order to invoke blessings.” The Messenger of Allāh ﷺ replied: “You have acted correctly.” Imām Bukhārī adds to the narration that Sayyiduna Anas requested that after his demise his shroud be perfumed with the blessed perspiration of the Messenger of Allāh ﷺ. We understand from such narrations that the creed of the companions was that their salvation lies in the means of the Messenger of Allāh ﷺ.

TWENTY TWO

The House of the Fragrant

Tabrānī, Abū Ya'lā and Ibn Udayy record from Abū Huraira, may Allāh be pleased with him, that a man came into the blessed presence of the Messenger of Allāh ﷺ and stated: “Oh Messenger of Allāh! My daughter is soon to get married but I possess no perfume that I may gift to her. Aid me in this matter.” The Messenger of Allāh ﷺ replied:

“Bring me an open glass container and a piece of the bark of a tree.”

As ordered, the man left and returned with a glass container and a piece of bark and gave it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ, with the help of the piece of bark, gathered droplets of his blessed perspiration into the container to the extent that it became full. He ﷺ then said: “Take this and order your daughter to perfume herself with it.” When this individual brought the blessed perspiration home and his family applied it as perfume, the entire house became assorted with his beauteous fragrance. Not only did this individual’s house become fragrant, but the rest of the people of Madina could smell this fragrance. Thus, their house became known as *Bayt lil Tayyibīn* ‘The house of the fragrant’.

TWENTY THREE

Perspiration or Light?

Imām Daylmī narrates with two chains and Imām Bukhārī also narrates that Āisha, may Allāh be pleased with her, narrates that she was once with the Messenger of Allāh ﷺ and he was stitching his blessed sandal. His blessed forehead began to perspire and light began to radiate through the blessed perspiration. Sayyidah Āisha became surprised and the Messenger of Allāh ﷺ asked her: “Why are you so surprised?” She replied: “Due to what I have seen of your forehead.”

Abū Kabīr al-Hudhalī’s addition to the narration mentions the manner in which the blessed forehead of the Messenger of Allāh ﷺ would radiate: “When you would look towards his forehead it would

radiate like a flash of lightning.” The Messenger of Allāh 薔 then wore his blessed sandal, stood and approached Sayyidah Āisha, kissed her between her eyes and said: “May Allāh grant you good.” Sayyidah Āisha states: “I do not know if I have ever smelt a fragrance sweeter than what I did at that moment.”

Āisha, may Allāh be pleased with her, states: “The Messenger of Allāh 薔 was the most handsome of people. Those who would describe him would liken his blessed face with the moon in full splendour. When he would perspire, droplets like olives would fall from his blessed face which were more fragrant than musk, amber and any other perfume.”

TWENTY FOUR

The Blessed Mule of the Messenger of Allah 薔

The blessed mule of the Messenger of Allāh 薔 was white, and rather than smelling as mules do, it remained constantly fragrant.

TWENTY FIVE

The Testimony of Abū Huraira

Abū Huraira, may Allāh be pleased with him, states: “I never saw anything more beautiful than the Messenger of Allāh 薔. His blessed forehead radiated as if the sun flowed through it and a fragrance swe-

-eter than saffron, amber, pure musk and rose radiated from it. So much so that women would collect the droplets of his blessed perspiration and apply it as perfume.”

TWENTY SIX

A Beauteous Fragrance generation after generation

It has been narrated from Umm Salama, may Allāh be pleased with her, that one day the Messenger of Allāh ﷺ was resting and droplets of perspiration were falling from his blessed forehead. Sayyidah Umm Salama collected the droplets of perspiration in a small glass container. Coincidentally, she met a woman whose daughter had recently got married and gifted her some droplets of the blessed perspiration. The woman gave her daughter the blessed fragrance who then used it as a perfume and whose being instantly became fragrant. The woman then had a daughter whose being, due to the beauteous fragrance of the Messenger of Allāh ﷺ, was naturally fragrant. She then had a daughter who was similarly naturally fragrant. To the extent that any child born of that woman's lineage was born naturally fragrant. The people of Madina came to name the household *Bayt al Attarīn* ‘House of the fragrant.’

TWENTY SEVEN

The beauteous fragrance of the blessed blood of the Messenger of Allāh



Due to the Messenger of Allāh 薔 being the physical manifestation of light, every part of his blessed body was fragrant; even his blessed blood. Imām Hākim, Bazzār and Tabrānī record that the Messenger of Allāh 薔 once had cupping administered upon him due to which his blessed blood was gathered in a bowl. The Messenger of Allāh 薔 ordered ‘Abdullāh Ibn Zubayr, may Allāh be pleased with him, to bury the blessed blood. ‘Abdullāh Ibn Zubayr wondered as to where he should bury the blessed blood, when he came to the thought that what if he were to drink the blessed blood? With this thought he drank it. When the news of his action reached the Messenger of Allāh 薔, he said: “The fire of Hell will never smoulder his body.” The famous successor Imām Sha’bī mentions that it was asked of Ibn Zubayr: “How did you find the taste of the blessed blood to be?” He replied: “Its taste was like that of honey and its fragrance like that of musk.” Imām Qastalānī notes: “When ‘Abdullāh Ibn Zubayr drank his blessed blood his mouth became fragrant and the fragrance remained with him until the moment in which he was martyred.”

TWENTY EIGHT

Others became fragrant

The blessed body of the Messenger of Allāh 薔 was so fragrant that wh-

-oever's body would meet with his would also become fragrant. The mother of the believers Āisha, may Allāh be pleased with her, reports: "Whether he ﷺ would apply perfume or not, his blessed hand always remained fragrant like the hand of a perfumer. If someone would be blessed enough to shake his blessed hand, his hand would remain fragrant for the entire day. If he would pass his blessed hand over the head of a child, the child would become distinctly noticeable amongst other children."

Imām Tabrānī reports that 'Utba Ibn Farqad, may Allāh be pleased with him, had four wives each of which would strive to look the best and smell the best for Sayyiduna 'Utba. However, despite their efforts Sayyiduna 'Utba, may Allāh be pleased with him, always remained more fragrant than them. He would be the most fragrant in any gathering which he would attend and the attendees would ask him how he remained so, despite the fact that his fragrant was unavailable for purchase. One day, the wives of Sayyiduna 'Utba gathered and asked him: "How is it that we go to such efforts to perfume ourselves, yet you remain more fragrant than us without having applied any perfume." He replied: "I was inflicted with pimples in the time of the Messenger of Allāh ﷺ, so I came to him and informed him of my problem. He ﷺ ordered me to remove my clothing, so I did so and sat in front of him. I pulled my clothes down to my waist and he ﷺ placed his blessed saliva upon his blessed hand and passed it over my back and my stomach. This fragrance has remained with me since that day."

The intent of Sayyidunah Utbah, may Allāh be pleased with her, was to be cured of his illness. However, the blessings of his pure saliva ﷺ was such that not only did it cure Sayyiduna Utba, but it blessed him with a fragrance that remained with him throughout his entire life.

References to the purity of the Messenger of Allāh ﷺ in the works of the scholars:

1. Sahīh al-Bukhārī, Imām Muḥammad Ibn Ismā'īl al-Bukhārī
2. 'Umdah al-Qārī, Imām Badr al-Dīn al-'Aynī
3. Al Khasāis al-Kubra, Imām Jalāl al-Dīn al-Suyūṭī
4. Kashf al-Ghumma, Imām 'Abd al-Wahhāb al-Sha'rānī
5. Al-Mawāhib al-Luduniyya bi Sharh al-Zurqānī, Imām al-Qastalānī
6. Madārij al-Nabuwwa, Shaykh 'Abd al-Haq Muḥaddith al-Dehlawī
7. Ashat al-Lama'āt, _____
8. Rad al-Muhtār, Imām 'Umar Ibn 'Ābidīn
9. Mirqāt al-Mafātih, Mullā 'Alī al-Qārī
10. Jam' al-Wasāil, _____
11. Sharh al-Shifā, _____
12. Sharh al-Shifā, Imām al-Khafāji
13. Al-Shifā bi Ta'rīf Huqūq al-Mustafā, Qadhī Iyādh al-Yahsubī

14. Tahdhīb al-Asmā wa al-Lughāt, Imām al-Nawawī
15. Tafsīr ‘Azīzī, Shah ‘Abd al-‘Azīz Muhaddith al-Dehlawī
16. Sharh al-Ashbā, Imām al-Bīrī
17. Kabīrī Sharh Munya, Imām al-Halabī
18. Fath al-Bārī Sharh al-Bukhārī, Imām Ibn Hajr al-Asqalānī
19. Jawāhir al-Bihār, Imām Yūsuf al-Nabhānī
20. Jamāl bi Ikmal, Mufti Jamiah Abbāsiah, Bahawalpur
21. Fa'id al-Bārī Sharh Bukhārī, Anwar Kashmīrī Deobandī
22. Anwār al-Bārī Sharh Bukhārī, Aḥmad Raza Bajnori Deobandī
23. Nashr al-Tib, Ashraf ‘Alī Thānwī

TWENTY NINE
A Heavenly Individual

All factions accept that when the people of heaven will enter their abode, they will no longer perform certain bodily functions as they did in this world. The Messenger of Allāh ﷺ stated that the people of

of heaven shall have no adversary or dispute, they shall not become ill nor shall they need to relieve themselves and they shall not spit nor shall they cough. Their sweat will be fragrant, their eyes will have antimony applied to them, their faces clear and their bodies free from hair. We shall prove with clear evidences that the human form of the Messenger of Allāh ﷺ is heavenly. It is for this reason that the Messenger of Allāh ﷺ labelled those companions who consumed his blessed blood or water as ‘Heavenly’. Then, when the normal human being can be raised to the rank of being ‘heavenly’, what about the blessed individual by whose means those individuals are raised to this rank? How then can we say that there is no difference between the Messenger of Allāh ﷺ and ourselves?!

THIRTY

The creation of the blessed body of the Messenger of Allāh ﷺ

Imām ‘Abdullāh Ibn Abī Hamza in *al-Nufūs* and Ibn al-Sab’ in *Shifā al-Sudūr* report from Ka’b al-Ahbār that the most elite angels were sent to the earth to collect some soil from the blessed resting place of the Messenger of Allāh ﷺ; a soil which was radiant and illuminative. It was then placed in the pure and heavenly stream of *Tasnīm* and moulded into the perfect form until it was complete and sweet fragrances were radiating from it.

THIRTY ONE

The Actual Qibla

Anas Ibn Mālik, may Allāh be pleased with him, reports that the blessed earth of the Messenger of Allāh ﷺ was taken from the area where the Ka'ba is situated. It is for this reason that the Messenger of Allāh ﷺ is the very origin of creation, hence he has also been named 'Ummī'.

THIRTY TWO

The blessed water of the Messenger of Allāh ﷺ

Those companions who consumed the blessed water of the Messenger of Allāh ﷺ did so knowing that it was his blessed water ﷺ, and the Messenger of Allāh ﷺ informed them of its benefits in this world and the next. Umm Ayman, may Allāh be pleased with her, reports that the Messenger of Allāh ﷺ once relieved himself in a blessed bedpan during the night. Sayyida Umm Ayman, who was the maid of the Messenger of Allāh ﷺ, became thirsty and so drank the blessed water of the Messenger of Allāh ﷺ. Upon awaking the Messenger of Allāh ﷺ inquired as to where his blessed water had gone. Sayyida Umm Ayman informed the Messenger of Allāh ﷺ that she had consumed it. He ﷺ said to her: "You shall never be inflicted by any illness of the stomach."

THIRTY THREE

The purity of the blessed water of the Messenger of Allāh 𐰽𐰺𐰍

The scholars and pious predecessors are all in agreement on the purity of the blessed water of the Messenger of Allāh 𐰽𐰺𐰍. Even the luminaries of the Deobandī sect are in agreement with the Ahl al-Sunna on this matter. Mufti Ilāhī Bakhsh Kandehlawī, whose work is cited by Ashraf ‘Alī Thānwī in *Nashr al-Tīb*, authored a work entitled *Shaym al-Habīb* in which he writes: Anas Ibn Mālik, may Allāh be pleased with him, narrates: “I never smelt any amber or musk sweeter than Muhammad the Messenger of Allāh 𐰽𐰺𐰍. He would shake hands with people and the individual with whom he shook hands would find his blessed fragrance in his own hand. He would pass his blessed hand over a child’s head and that child would become distinctly noticeable amongst other children.” The Messenger of Allāh 𐰽𐰺𐰍 would rest in Sayyiduna Anas’ home and his mother would gather the fragrant droplets of his blessed perspiration in a small glass container. When asked by the Messenger of Allāh 𐰽𐰺𐰍 as to why she does so, she replied: “We use it in our perfume and it is the most beautiful of perfumes.”

Imām Bukhārī records in his *al-Ta’rīkh al-Kabīr* from Jābir Ibn Abdullāh, may Allāh be pleased with him: “The Prophet 𐰽𐰺𐰍 would not pass by a street except it would become fragrant and those passing by the same street would know that he 𐰽𐰺𐰍 had been there.” Ishāq Ibn Rāhuwaya narrates: “His fragrance was without the need of applying any perfume.” Ibrāhīm Ibn Ismāīl al-Muzinī narrates from Jābir Ibn Abdullāh, may Allāh be pleased with him: “The Messenger of Allāh 𐰽𐰺𐰍 once rode with me behind him and the seal of Prophethood touched my mouth. Thus, the scent of musk began to radiate from it.”

It has been narrated that when he ﷺ would go to relieve himself, the earth would open up and consume his blessed solids and blessed water and all that would remain would be a sweet fragrance. Āisha, may Allāh be pleased with her, has narrated this and it is for this reason that the scholars have agreed upon the purity of his blessed solids and water. Abū Bakr Ibn Sābiq al-Mālīkī and Abū Nasr have reported this.

Sayyiduna Abdullāh Ibn Zubayr drank the blessed blood of the Messenger of Allāh ﷺ and Umm Ayman, may Allāh be pleased with her, the maid of the Messenger of Allāh ﷺ drank the blessed water of the Messenger of Allāh ﷺ. They both did not find it except to be pure and fragrant. It has been made clear that both the luminaries of Islām and those who oppose them are in agreement on the purity of the blessed water of the Messenger of Allāh ﷺ, and that those who were blessed enough to consume it attested to its fragrant nature.

THIRTY FOUR

A radiating fragrance

Shaykh Abd al-Haq Muhaddith al-Dehlawī writes: “It has been noted in some narrations, that those companions who consumed the blessed water of the Messenger of Allāh ﷺ became fragrant and their fragrance was still perceived generations later.”

“On a particular occasion a female companion by the name of Barkāt, may Allāh be pleased with her, who was a maid of the Messenger of Allāh ﷺ, drank the blessed water of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to her: “Oh Umm Yūsuf! You shall forever

remain healthy!” She was never inflicted by an illness and the last illness she was inflicted with was her demise.”

“On one occasion, a male companion consumed the blessed water of the Messenger of Allāh ﷺ and a fragrance began to radiate from his mouth which remained for generations through his children.”

“It has also been reported that all of the companions, may Allāh be pleased with them, considered the water of the Messenger of Allāh ﷺ to be blessed.”

If the personality whose water and blood is blessed, then how does it make sense for one to conclude that the personality himself is not blessed? Being nation-men of the Messenger of Allāh ﷺ it is paramount that we know, above others, of his blessed nature. And we should not be traitorous nation-men who label the affirmation of his magnificence as Shirk. For the Messenger of Allāh ﷺ informed the entirety of Jinn and Mankind that all know of the magnificence he possesses save a few damned individuals. He ﷺ said: “Save yourselves from them.” And: “Distance yourself from them and keep them at distance from you.”

This pauper gathered their signs from the Prophetic Traditions and found one of them to be that they brandish the nation-men of the Messenger of Allāh ﷺ as polytheists.

THIRTY FIVE

Fragrant roses

It has been noted in a narration that whoever wishes to behold the Messenger of Allāh ﷺ should smell the fragrance of a rose, for the rose was created of his blessed perspiration on the night of the ascension.

It has been noted in some narrations that the Messenger of Allāh ﷺ said: “Upon the night of the ascension, Allāh created the white rose from my perspiration.” Another narration notes that the red rose was created from the blessed perspiration of the Messenger of Allāh ﷺ. In another narration, the Messenger of Allāh ﷺ states: “Upon my return from the ascension, a droplet of my perspiration fell upon the ground. By virtue of this, the earth became fragrant and brought forth a red rose. Whoever wishes to smell my fragrance should smell a rose.”

Removing doubt

Some individuals are doubtful of these narrations. Shaykh Abd al-Haq Muhaddith al-Dehlawī states that the remarks of the Hadīth scholars are true, yet the merit of the Messenger of Allāh ﷺ is a truth beyond all truths. It is for this reason, Imām Abū al-Farh Harwānī, may the mercy of Allāh be upon him, states that whatever has been mentioned in these narrations is but a droplet from the ocean of the merit of the Messenger of Allāh ﷺ which Allāh bestowed upon him.

Yes, the remarks of the Hadīth scholars regarding these narrations are true as they examine the narration by way of its chain of transmission; but they do not criticise it thinking it to be something absurd or impossible in the right of the Messenger of Allāh ﷺ. We should show no pity to the Wahābbīs and Deobandīs for *In their heart is an illness*. Yes, we should pity those individuals who, by their influence, demean the status of the Messenger of Allāh ﷺ under the guise of the remarks of the Hadīth scholars. Unfortunately for them they found the

companionship of damned individuals, for the eye shows only the state of human perspiration, yet, Imām Ghazālī speaks of the state of radiant perspiration: “From the blessed perspiration of his face ﷺ, the Divine Throne was created, the Divine Seat, the Tablet, the Pen, the Sun, the Veils and the Stars.” Certain deviant sects find it difficult to accept that the red rose was created from the blessed perspiration of the Messenger of Allāh ﷺ. Yet, Imām Ghazālī states that the most splendid of creation was created from the perspiration of his blessed face!

Imām Ghazālī needs no introduction in the Muslim World and even the Wahābīs attest to his magnificence. On the night of the ascension, the Messenger of Allāh ﷺ summoned the soul of Imām al-Ghazālī to speak to Sayyiduna Mūsa ﷺ. In fact, Imām Abū Hasan al-Shadhillī mentions that the Messenger of Allāh ﷺ summoned the soul of Imām Ghazālī in front of Sayyiduna Mūsa ﷺ and asked him: “Is there a scholar of such calibre amongst your nation?”

THIRTY SIX

The purity of the blessed water and solids of the Messenger of Allāh ﷺ

The urine of a man possesses an odour which smells but remains subtle. However, the solids of a man release a horrendous odour which even the individual going to relieve himself becomes disheartened at.

To have this same conception regarding the blessed water and solids of the Messenger of Allāh ﷺ is a thought that will lead an individual to Hell. To silence those who compare the Messenger of

Allāh ﷺ to themselves and to refresh our faith I present to you some narrations relating to the fragrance of the blessed water and solids of the Messenger of Allāh ﷺ. The Mother of the believers Āisha Siddīqa Bint Siddīq, may Allāh be pleased with them both, narrates that she asked the Messenger of Allāh ﷺ: “I have seen oh Messenger of Allāh that when you leave to relieve yourself and you return, I leave to relieve myself; but I find nothing but the scent of musk.” The Messenger of Allāh ﷺ replied: “We, the congregation of prophets, our bodies are created upon the souls of the people of Heaven. Thus, whatever leaves our bodies, the earth consumes.”

Qādī Iyād states: “When he ﷺ intended to relieve himself, the earth would open up and consume his blessed water and his blessed solids and would leave behind a sweet fragrance.”

THIRTY SEVEN

The creed of Jābir Ibn ‘Abdullāh

In a lengthy narration it has been mentioned by Sayyiduna Jābir, may Allāh be pleased with him, that the Messenger of Allāh ﷺ left to relieve himself. He says: “Once he had finished, I went to the area with the intention of consuming whatever would be left behind. However, I found nothing but the aroma of musk assorting the area.”

How perfect is the creed of Sayyiduna Jābir, may Allāh be pleased with him! Did he not know that the leftovers of a man are odorous and impure? No, he was a Sahābī not a Wahābī. He did not consider the Messenger of Allāh ﷺ to be a man like himself, but to be a light from

Allāh.

THIRTY EIGHT

The fragrance of the blessed stones of the Messenger of Allāh 馨

The Messenger of Allāh 馨 taught his nation to employ the use of three stones from the earth after one has relieved himself. For the common man the state of the stones, after use, proves to be the same as his solids. But for the Messenger of Allāh 馨 the stones he would use would also become fragrant.

Mullā ‘Alī al-Qārī writes that it has been narrated that a man said: “I saw the Prophet 馨 leave to a distant place in order to relieve himself. After he 馨 had returned, I went and looked in that area but found nothing but three stones which the Messenger of Allāh 馨 had used. I took them and found them to be radiating with the scent of musk. When I would go to the Masjid for Juma’, I would place them in my pocket and their fragrance would overwhelm the fragrance of those who had applied perfume.”

THIRTY NINE

Astonishment after astonishment

Should any Wahābbī or Deobandī cast doubt in this narration then it comes as no shock. However, I am astonished at those sunnīs who

attest to the being of the Messenger of Allāh ﷺ as light, yet, who reject this narration, even though the individuals who have recorded it are not laymen but giants in the science of Hadīth. Despite the aforementioned narration, these scholars have also recorded numerous narrations establishing the purity of the blessed water and solids of the Messenger of Allāh ﷺ. Therefore, in accordance with Islamic academia there is no way these narrations can be rejected, and in accordance with love such doubts are not short of disbelief.

Objection

Imām Bayhaqī remarks that the narrations relating to the blessed solids of the Messenger of Allāh ﷺ are fabricated. Based solely on his judgement do we reject the pure nature of the solids of the Messenger of Allāh ﷺ.

Answer

Imām Suyūti mentions that the judgement of Imām Bayhaqī, may the mercy of Allāh be upon him, is incorrect, for there are several sound chains for this narration. Their summary is as follows:

1. Abū Nuaym records from: Ismāil from ‘Utba from Umm Sa’d from

Sayyida Āisha.

2. Abū Nuaym records from: Muhammad from ‘Alī from Zakariyya from Shihāb from ‘Abd al-Karīm from Abū ‘Abd al-Karīm from Sayyida Āisha.

3. Imām Hākim records from: Mukhlid/Muhammad from Mūsa from Ibrāhīm from al-Munha from Layla from Sayyida Āisha.

4. Imām Daraqutnī records from: Muhammad Ibn Sulayman from Muhammad Ibn Ihsān Umawī from ‘Ubda Ibn Sulayman from Hishām Ibn Urwa from Urwa from Sayyida Āisha.

5. ‘Abd al-Rahmān Ibn Qays from Za’frānī from ‘Abd al-Mālik Ibn Abdullāh Ibn Walid from Zakwān [*Mursal*]

6. The same as the above.

7. The chain whose integrity was questioned and labelled as fabricated.

The reports of the blessed solids are from Prophetic Traditions which are inclusive of the Prophetic Merits and Beauties. The true lovers are in need of no evidences.

For the people who look at the external only and who have been affected by the Wahābbīs and Deobandīs, we present the following maxims from the science of Hadīth:

1. In merit, weak narrations which comply with sound narrations are accepted.
2. There are sound narrations for the mentioned report. Therefore, when a weak narration is found, according to the science of Hadīth, its meaning becomes sound.
3. Even if the chain of a narration is weak, when it is corroborated by partner chains that are sound it becomes *Hasan li Ghayrihi*.
4. One scholar or scholars' judgement on the authenticity of a narration is not a defamatory factor for that specific narration. Rather, according to another scholar or group of scholars that same narration may be authentic. As is the case between the judgement of Imām Bayhaqī and Imām Suyūṭī in this narration.
5. To label a Hadīth as weak or fabricated prior to having researched into it, is to demean the Messenger of Allāh ﷺ and to incur his displeasure ﷻ.

Story

A scholar was once clipping his nails on a Wednesday. A man said to

him: “To clip your nails on a Wednesday causes leprosy.” The scholar replied: “This Hadīth is weak.” As soon as he uttered these words he became inflicted by leprosy. One night he saw the Messenger of Allāh ﷺ in his dreams, he ﷺ said to him: “You labelled my Hadīth as weak.” The scholar replied: “I knew of its weakness.” The Messenger of Allāh ﷺ replied: “You saw weakness, but not in relation to me.” After saying this, the Messenger of Allāh ﷺ passed his blessed hand over the body of the scholar and he was cured.

It is not necessary that upon the judgement of one scholar a Hadīth be classified as being fabricated. In fact, where one scholar may have labelled a narration as ‘Fabricated’ another may have labelled it as ‘Authentic.’ Therefore, none should have the audacity to label a narration as being fabricated, lest he wishes to lose his faith.

FOURTY

The blessed blood of the Messenger of Allāh ﷺ

Drinking the blessed blood of the Messenger of Allāh ﷺ is a practice that has been proven from several of the companions. However, the exemplar of this is ‘Abdullāh Ibn Zubayr, may Allāh be pleased with him. Shaykh ‘Abd al-Haq Mudaddith al-Dehlawī writes:

“Sayyiduna ‘Abdullāh Ibn Zubayr removed the blessed blood of the Messenger of Allāh ﷺ from the cupping bowl. The Messenger of Allāh ﷺ ordered him to bury the blessed blood somewhere where no one would find it. ‘Abdullāh Ibn Zubayr, may Allāh be pleased with him, mentions that he consumed the blessed blood as it would then

be in a place where “neither I nor anyone else would find it”. However, what is amazing is that the Messenger of Allāh ﷺ informed Sayyiduna ‘Abdullāh of the strength and courage which he had gained by virtue of drinking the blessed blood of the Messenger of Allāh ﷺ, which in turned allowed him to overcome his enemies in the battlefield. So much so that when he refused to take the pledge of allegiance with Yazīd, may Allāh curse him, and he stationed himself in Makka Mukarrama; the people of the Hijāz, Yemen, Irāq, Khorasān and others took him as their caliph. Later it was Hajjāj Ibn Yūsuf who martyred Sayyiduna ‘Abdullāh Ibn Zubayr, may Allāh be pleased with him, and there is a long story behind this.

Another narration states that the Messenger of Allāh ﷺ informed Sayyiduna ‘Abdullāh Ibn Zubayr that from the moment he consumed the blessed blood, the fire of Hell was forbidden upon him. Should something happen then it is due to an oath, i.e. Allāh shall remind them of an oath that they shall not enter Hell.

We understand from this that the water and blood of the Messenger of Allāh ﷺ is pure and from this we understand that everything from the Messenger of Allāh ﷺ is pure. Imām Badr al-Dīn al-‘Aynī states that this is the position of Imām Abū Hanīfa and there are numerous evidences which demonstrate that everything from the Messenger of Allāh ﷺ is pure, and this is from those attributes specific to him ﷺ.”

FOURTY ONE

The beauteous fragrance of the blessed blood of the Messenger of Allāh



There is no dispute amongst the scholars on the purity of the blessed blood of the Messenger of Allāh ۞. Imām Qastalānī writes: “It has been narrated that blessings would be invoked with the blessed water and blood of the Messenger of Allāh ۞. It has been noted in *Kitāb al-Jawāhir al-Maknūn*, when ‘Abdullāh Ibn Zubayr, may Allāh be pleased with him, drank the blessed blood of the Messenger of Allāh ۞, the fragrance of musk began to radiate from his mouth and remained so until he was martyred.”

Besides the purity and fragrance of the blessed blood of the Messenger of Allāh ۞, keep in mind how Sayyiduna ‘Abdullāh Ibn Zubayr, may Allāh be pleased with him, was granted great strength and glad tidings of Heaven after having consumed his blessed blood. Shaykh ‘Abd al-Haq Muhaddith al-Dehlawī writes:

“The consuming of the blessed blood of the Messenger of Allāh ۞ occurred many a time in the time of the companions. Once a cupper extracted the blessed blood of the Messenger of Allāh ۞. It was said to him that it should be buried outside; however despite being told this he drank it. It was later asked of him by the Messenger of Allāh ۞ what did he do with the blessed blood, he said: “I went outside to find a suitable place to bury it, however I could not find it in me to cast your blessed blood upon the ground; so I hid it in my stomach.” The Messenger of Allāh ۞ said to him: “You are protected from all illness and calamities.”

FOURTY TWO

Mālik Ibn Sinān

It has been noted in *al-Shifā*: “Mālik Ibn Sinān drank the blessed blood of the Messenger of Allāh ﷺ on the day of Uhud. The Messenger of Allāh ﷺ considered this permissible and even said: “The fire of Hell will not approach him.” Shaykh ‘Abd al-Haq Muhaddith al-Dehlawī mentions this narration in more detail. He writes:

“It has been narrated that during the battle of Uhud, the Messenger of Allāh ﷺ was wounded. Sayyiduna Mālik Ibn Sinān and Sayyiduna Abū Saīd al-Khudrī consumed the blessed blood from the wounds of the Messenger of Allāh ﷺ, to such an extent that those areas became clear. The people said to Sayyiduna Mālik: “Spit this blood from your mouth.” He replied: “By Allāh! I shall never cast this blessed blood upon the ground!” Upon saying this, the Messenger of Allāh ﷺ said: “If you wish to see a heavenly individual, look at this man!”

FOURTY THREE

The fragrance of the seal of Prophethood

Jābir Ibn ‘Abdullāh, may Allāh be pleased with him, narrates: “The Messenger of Allāh ﷺ once rode with me behind him and the seal of Prophethood touched my mouth. Thus, the scent of musk began to radiate from it.” Not only would the blessed seal of Prophethood be fragrant, but every thing relating to the Prophet (Peace be upon him) diffused a magnificent fragrance to which the companions are witnes-

-ses.

Sa'd Ibn Mu'adh, may Allāh be pleased with him, was one of the most beloved of companions in the eyes of the Messenger of Allāh ﷺ. Upon his passing, the companions began to dig his resting place. Abū Saīd al-Khudrī, may Allāh be pleased with him, was from amongst those who were digging the grave. There was an individual who took a large amount of soil from the grave of Sa'd, may Allāh be pleased with him. After some time, he checked the soil and found it to smell of a magnificent musk.

FOURTY FOUR

The beauteous fragrance of the blessed hand of the Messenger of Allāh 薔

Juhayfa, may Allāh be pleased with him, narrates that the Messenger of Allāh ﷺ arrived after having prayed. Thus, the people began to take his blessed hand and pass it over their faces. He states: "I took his blessed hand and passed it over my face and found it to be cooler than snow and more fragrant than musk."

It was an attribute specific to the blessed hand of the Messenger of Allāh ﷺ that it was fragrant; whoever he ﷺ would shake hands with that individual's hand would remain fragrant for three days, and whichever child's head he would pass his blessed hand over would become distinct by his fragrance over the rest of the children.

Many of the companions would shake hands with the Messenger of Allāh ﷺ with the intention of having some of the Prophetic Fragrance come onto their hand. The companions mention that the blessed hand of the Messenger of Allāh ﷺ was more fragrant than a perfumer. This

is true, as the fragrance of a perfumer only remains for a number of minutes, whereas the blessed fragrance of the Messenger of Allāh ﷺ remains with him always.

FOURTY FIVE

The blessed saliva of the Messenger of Allāh ﷺ

It is necessary for every individual, until he washes his mouth, that his mouth produce a foul smell and it is natural that his saliva be affected by the stench of his mouth. Then what to say of the blessed saliva of the Messenger of Allāh ﷺ! His blessed mouth remained constantly fragrant and his blessed saliva was a cure to all illnesses. The individual who was blessed enough to receive his blessed saliva too was granted a beautiful fragrance, as has passed in previous narrations.

‘Umayra Bint Masūd Ansāria, may Allāh be pleased with her, narrates: “My **PANJIHNIN** and I went to the Messenger of Allāh ﷺ. He ﷺ was eating some meat which he gave to us also. Our mouths did not begin to smell of the meat, but our mouths became and remained fragrant.”

FOURTY SIX

A Beauteous Fragrance in the well of Zam Zam

A bucket of Zam Zam was brought into the presence of the Messenger

of Allāh 麝. He 麝 rinsed his blessed mouth out with the water. Thus, the water became more fragrant than musk.

FOURTY SEVEN

A Beauteous Fragrance in the being of ‘Abd al-Mutallib

The blessed light of the Messenger of Allāh 麝 was transferred through the loins of ‘Abd al-Mutallib, may Allāh be pleased with him, by virtue of which he too became fragrant. The scholars of Sira write that this light was placed in Sayyiduna Ādam ﷺ and it was passed down generation after generation in pure loins; until it reached Sayyiduna ‘Abdul Mutallib. Hāfidh Abū Saīd Niysābūri records from Abū Bakr Ibn Abū Maryam who narrated from Ka’b al-Ahbār; that when the light of the Messenger of Allāh 麝 came to be in the pure loins of Sayyiduna ‘Abd al-Mutallib and he grew up, he once fell asleep in the *Hātim*. He had a dream in which he found that his eyes had antimony in them, his head had a beauty spot upon it and he was dressed in the most splendid of clothing. He was shocked and did not know who had done this to him. Once he awoke his parents took him to the dream interpreters of the Quraysh, and informed them of the entire vision. They replied that if his dream was indeed true, the Prophet of the end of times shall come from his loins.

This was not something specific to Sayyiduna ‘Abd al-Mutallib, but every pure loin and womb in which this blessed light remained; the individual carrying it would radiate by its light and diffuse a beauteous fragrance.

FOURTY EIGHT

Love for the Beloved of Allāh

To accept the beauty of the Messenger of Allāh ﷺ beyond what the eyes can see is built upon one maxim: to know that the Messenger of Allāh ﷺ is the very essence of faith. If an individual is oblivious to this fact, then no matter how grand and lofty his actions are and how often he performs them, they shall remain deficient. Whereas the maxim of the deviant sects is that of the Khawārij, that salvation lies in the performance of ones' outward actions. However, forgiveness and salvation lies in the very essence of faith, not in one's outer actions. This is what the Ahl al-Sunna wal Jamā'h have agreed upon. It has been noted in sound narrations that an individual who established a connection with the Messenger of Allāh ﷺ but had not prayed a single prayer entered Heaven, by virtue of the fact that as soon as he entered Islam he was martyred on the battlefield. It is deduced from that, that prayer on its own is not a condition for entering Heaven. Another companion, when asked of the day of reckoning: "What have you prepared for it?" replied: "I do not have much by way of prayers or fasts, but I love Allāh and His Messenger." The Messenger of Allāh ﷺ said to him: "You are with whom you love" and in another variation: "A man is with whomever he loves."

So the very pivot of forgiveness and salvation is love for Allāh and His Messenger, and there is no doubt that the one who sincerely loves the Messenger of Allāh ﷺ is blessed enough to behold him in his dreams. And how beautiful of a bounty is the love of the Messenger of Allāh ﷺ! The true people of love know that everything related to the beloved too becomes beloved.

It has been mentioned that Majnūn once saw a dog in the street of Layla. Later, he saw the dog in a jungle and expressed his love towards it, he embraced it and kissed its paws; solely for the reason that it had some form of relation with his beloved. It has been mentioned in *Al-Mawāhib al Laduniyya*:

“Majnūn saw a dog in the jungle and began to express his love towards it. The people began to reproach him for showing such compassion towards a dog. He said to those people: “Do not reproach me, for I have seen this dog in the street of Layla.”

Pay attention to how an apparently insignificant relation of once seeing a dog in a street of the beloved caused the dog to also become beloved. Then what about real and greater degrees of love, such as the companions’ love for the Messenger of Allāh ❀ which allowed them to accept the true extent of the beauty of the Messenger of Allāh ❀ which in turn became a sign of their faith?!

FOURTY NINE

The love of Anas Ibn Mālik’s mother for the Messenger of Allāh ❀

Anas Ibn Mālik, may Allāh be pleased with him, narrates: “I possessed locks and my mother said to me: “I shall never cut them for the Messenger of Allāh ❀ would hold them and straighten them.”

Sayydiuna Anas’ hair’s only relation to the Messenger of Allāh ❀ was that he ❀ had touched them, yet due to this another companion willed never to cut his hair. Love needs no instruction. Love is its own teacher. What instruction did Sayyiduna Owais al-Qarni, may Allāh be

pleased with him, have that the Messenger of Allāh ﷺ said: "I can smell the fragrance of the All Merciful coming from Yemen." By making a connection to him one is granted sound belief, and then know; whoever attains this has completed his faith. Those people who are embroiled in the judgements of the scholars regarding certain narrations or who are in some other form of doubt should find a cure, otherwise the fire of Hell is his destination and he should not complain therein that nobody informed him.

FIFTY

A connection from afar

The blessed solids of the Messenger of Allāh ﷺ or other holy relics are blessings which have a great proximity to him. However, keeping pictures of Makka and Madīna Sharīf in one's house are also forms of incurring blessings as they remind one of his love for the Messenger of Allāh ﷺ. The scholars agree that the one who keeps such images his home shall become a recipient for the many bounties of Allāh.

The blessed resting place and The Green Dome

Images of the blessed resting place of the Messenger of Allāh ﷺ and the blessed green dome have been made and kept century after century.

Then how is it conceivable that an individual who claims to have faith label having such images as an innovation or polytheism? What about when these images become imprinted in our mind, is it then upon an intellectual to smash open our heads?!

The blessed sandal of the Messenger of Allāh 馨

To keep the image of the blessed sandal of the Messenger of Allāh 馨 is also virtuous. The scholars of the four schools and the giants of this religion have all kissed and placed its image on their eyes seeking its blessings, and have encouraged creating its image and keeping it with ones self.

Keeping the image of Makkah Sharif, Madina Sharif or the blessed sandal in one's home is a source of immense blessings. However, you will only find the homes of the Ahl al-sunnah ornamented with such images. Ask the Deobandīs, Wahābbīs or any other sect that does not attest to the blessings of such images whether they keep them in their home or not?

CONCLUSION

This pauper, to the best of his ability, has proven from the scholars of this religion that a beauteous fragrance was placed in the blessed being of the Messenger of Allāh ﷺ the like of which no perfume of this world can compare. Rather, even the blessed solids of the Messenger of Allāh ﷺ were fragrant. However, who shall explain to those of ill fortune who not only reject the Prophetic Fragrance, but who liken the being of the Messenger of Allāh ﷺ with that of their own and claim his blessed solids to be impure.



Alhamdulillah, by the means of the Messenger of Allāh ﷺ I was granted the *Tawfiq* to complete the translation of this splendid compendium of the blessed fragrance of the Messenger of Allāh ﷺ in the early hours of the day in the month of the Messenger of Allāh ﷺ. I pray to Allāh that the effort of this miser be accepted in the court of the Messenger of Allāh ﷺ, and it becomes a means in spreading the beauty of the Messenger of Allāh ﷺ. Any good is of his perfection ﷻ, and any errors are my own.

| Seeker of the fragrance of his beloved
Muhammad Danyaal al-Attari al-Ridawi
21st al-Sha'ban al-Muazzam 1433

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